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By Right Rev. John M. Cooper, Ph.D.

*Professor of Anthropology
Catholic University of America*



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The Catholic Educational Review

FEBRUARY 1946

WHO'S WHO THIS MONTH

VERY REV. MSGR. FREDERICK G. HOCHWALT, Ph.D., Director and Rev. William E. McManus, M.A., Assistant Director, N.C.W.C. Department of Education, keep our readers informed of current developments in the field of education.

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NEXT MONTH

Dr. Austin J. App will discuss from a new point of view *Why Liberal Arts Courses Should be Required of All Students*, even of students taking vocational courses. *Rev. Cornelius Maloney* will analyze the *Present Opposition to Parochial Schools* and critically evaluate the opposition's points of protest. *Doris I. Maiorano* of the Remedial Clinic at Catholic University will discuss the *Supervision of Reading*. *Dr. Eugenie A. Leonard* and *Mary Belle Welsh* will discuss the findings which result from their study of the *Opinions of College Administrators Regarding Lay Counselors in Catholic Women's College*. In addition, a representative of the Department of Education of the NCWC will discuss the educational topic of current interest on the Washington front.

UNESCO, EDUCATION'S WORLD ORGANIZATION FOR PEACE

VERY REV. MSGR. FREDERICK G. HOCHWALT

On November 16, 1945, the Constitution of the United Nations Educational, Scientific, and Cultural Organization (UNESCO) was signed in London by representatives of forty-four of the United Nations. Educators everywhere believe that this action marks an important historical date. American educators are anxious to emphasize that one more significant step has been taken toward the goal they have been working for since early in 1942. These educators, and with them some of the representatives of other nations, had never accepted completely the Institute for International Intellectual Cooperation which had been formed by the League of Nations in 1926.

In the final plenary sessions of UNESCO on November 14-16, reports from the various commissions that assisted in the formation of the Constitution were received and approved, and referred to the drafting committee for final revision. One of the resolutions adopted and incorporated in the final act expressed the agreement of the Conference that the seat of the new Organization should be in Paris. At this same time there was also adopted an Instrument establishing a Preparatory Commission to facilitate the first meeting to be held in Paris during the month of May, 1946.

In review it may be said that the work of the Conference was dispatched with remarkable speed and in great harmony. The creation of UNESCO appears to be a significant achievement among international institutions. It goes far beyond precedent. Never before have so many nations joined together in concerted effort, on so broad a front, to bring about international understanding and to foster mutual respect for cultural enterprise and intellectual integrity.

Forty-four nations were represented at the Conference; a few other members of the United Nations, as well as neutrals and former enemy nations, are expected to apply for membership in the future. The door has been left open for their admittance. Membership in the United Nations automatically carries the right to membership in UNESCO. Other nations may join upon

recommendation of the Executive Board of UNESCO and approval by a two-thirds vote of its General Conference.

The new Organization will not function, however, until the Constitution has been accepted by at least twenty nations. The United States up to this point has taken the lead in the creation of UNESCO. American educators, therefore, hope that the United States will be one of the first nations to approve the Constitution. They believe this is all the more imperative in view of the relationship of our country to the atomic bomb. Many of them have stated quite frankly that to hold primacy in the field of war without assuming leadership in the development of the instrumentalities of peace would involve our nation in grave danger.

The Constitution of UNESCO must be accepted by Congress. When the Department of State presents this Constitution to Congress, it will need the support of the country as a whole. All citizens, therefore, as well as professional educators, should be encouraged to study the Constitution and to express their reactions publicly.

In analyzing the Constitution the reader is impressed by the sincerity of the Preamble. It has been reported that this section of the Constitution is largely the work of Etienne Gilson and Archibald MacLeish. Although the wording makes no direct reference to the Deity, it emphasizes the religious foundation for the democratic principles of the dignity and equality of men; it insists that the education of humanity for justice and liberty and peace is indispensable to the dignity of man and constitutes a sacred duty which all the nation must fulfill in a spirit of mutual assistance and concern; further, it adds that a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting, and sincere support of the peoples of the world, and that the peace must, therefore, be founded, if it is to succeed, upon the intellectual and moral solidarity of mankind. The Preamble concludes by emphasizing that the States who are parties to this Constitution believe in full and equal opportunities for education for all, in the unrestricted pursuit of objective truth, and in the free exchange of ideas and knowledge. Since they have these goals in common, they are agreed and determined to develop and to increase the means of communica-

tion between their peoples and to employ these means for the purposes of mutual understanding and to achieve a truer and more perfect knowledge of each other's lives.

In stating the purposes and functions of the new Organization the Constitution emphasizes that UNESCO is explicitly related to the principles and purposes of the UNO. The functions are deliberately expressed in general and comprehensive terms, avoiding any listing of specific procedures and activities. Apparently this procedure was invoked in order to obviate the danger of appearing to exclude certain activities by their omission from a list or of appearing to commit the Organization to particular procedures.

In its present form States Members of the United Nations are entitled to membership in UNESCO. A proposal had been advanced to extend membership to non-governmental organizations but this was rejected. The Constitution provides for close co-operation with such organizations and for their representation by observers at the meetings of the Organization.

A matter of prime interest and concern to educators in the United States is the role that domestic organizations may be expected to play. According to the Constitution each Member State undertakes to consult with its National Commission (as provided in Article VII) or with educational, scientific, and cultural bodies before appointing delegates to the General Conference. Because of the wide diversity of conditions in Member States it was judged both impracticable and unnecessarily restrictive to prescribe that a National Commission must be established or that a government must secure approval of domestic organizations in the selection of its delegation. Nevertheless, establishment of a National Commission is recommended, and each Member State undertakes to associate non-governmental bodies with the work of the Organization. These provisions in Article VII protecting the rights of non-governmental bodies were largely the work of the United States delegation.

Several references have been made in this summary about the relations of UNESCO to the United Nations Organization. The Constitution attempts to harmonize the views that UNESCO must be autonomous and that a close working and financial relationship should be established with UNO. It was agreed that the Constitution of UNESCO could not properly prescribe the

relationship with UNO, since this relationship must also be approved by UNO. Accordingly, the Constitution provides for the autonomy of UNESCO, subject to the terms of an agreement to be made between UNESCO and UNO.

Educators will be interested specifically in provisions for amendments to the Constitution. The amending procedure harmonizes two views: that the work of UNESCO should not be impeded by delays in making minor but necessary changes in the Constitution, and that amendments of substance must be approved by the Member States.

Although the Constitution will come into force when it has been accepted by twenty of the signatory nations, the program does not stand still until that goal has been achieved. The Preparatory Commission which was created by the signatory States held its first meeting on November 16, 1945. An executive committee of fifteen Member States was elected and will hold a series of meetings before the first full meeting scheduled in the spring of 1946. A Secretariate for the Preparatory Commission is now at work. This Commission will make arrangements and prepare the agenda for the first meeting of the General Conference and will study and report on the possible operations of UNESCO. During the meetings of the London Conference, while UNESCO was being formed, the view was vigorously pressed by many delegates that the new Organization and its Preparatory Commission must assume some responsibility for assisting liberated countries to obtain the essential materials without which no educational activity is possible. Although the American delegation sympathized with the needs of these countries, they would not consent to this interpretation of the function of UNESCO. Finally an agreement was reached, acceptable to all delegations, that the Preparatory Commission should establish a special committee to receive statements of needs, and it may bring these to the attention of governments, private organizations, and individuals, so that gifts may be made directly or through international relief agencies.

During the seventh plenary session of the London Conference a number of resolutions that had been submitted by the United States delegation were passed. The first of these provided that UNESCO be urged to establish close working relationships with the various adult education agencies, public and

private, and that the Preparatory Commission, in elaborating proposals for the committee structure and the Secretariate of UNESCO, take full account of the need for adequate machinery designed to promote such cooperative relationships.

A second resolution urged that the Preparatory Commission of UNESCO be requested by the London Conference to instruct its executive committee to consult with the International Council of Scientific Unions on methods of collaboration to strengthen the programs of both bodies in the area of their common concern, and that the plans thus formulated be reported to the first Conference of UNESCO with recommendations for a suitable working arrangement with the International Council of Scientific Unions.

The third resolution was based on the importance of the media of mass communication such as the press, the radio, and the cinema, in advancing the purposes of the United Nations to maintain international peace and security by the spread of knowledge and mutual understanding. The resolution urged that the Preparatory Commission, in drawing up the agenda of the first Conference of UNESCO, should provide full opportunity to discuss the work of UNESCO in furthering the use of the media of mass communication for the ends of peace; it urged, further, that in working out the internal arrangements of UNESCO, and particularly its committee structure and Secretariate, the Preparatory Commission should give special attention to the relationships to be established with the various agencies and organizations operating in the fields of mass communication.

Four questions are now before the people of the United States:

1. Approval of the Constitution.
2. The formation of a National Commission which will be broadly representative of the principal educational and cultural bodies of the nation.
3. Possible action by private agencies with respect to assistance in the educational rehabilitation of the liberated countries.
4. Recommendations concerning the operation of UNESCO.

In approaching any of these questions, it should be evident to all interested in the welfare of UNESCO that, first and foremost, they must become aware of the need to organize the resources of education for peace. Any international organization is bound to run into a conflict of ideas unless the member nations agree to

grant mutual concessions within the confines of the program. If all of the member nations approach the new Organization with a proper spirit, and the London Conference gives every indication that they will be able to do so, there is certain hope that the goals expressed so nobly in the Preamble may be realized. To insure a good beginning, educational organizations and institutions within the United States should study the provisions of the new Constitution and cooperate with the other nations to make UNESCO work.

THE G.I. CRISIS IN THE COLLEGES

REV. WILLIAM E. McMANUS

Last May several college presidents appeared before the House Committee on Education as witnesses in support of the Barden Bill for federal aid to institutions of higher learning. Their testimony, based on a confidential study of the financial condition of universities and colleges, presented rather conclusive evidence that many colleges would be forced to close their doors unless the Federal Government appropriated funds for their standby services and other emergency needs. Questioning the witnesses about the financial relief which inevitably would come at the end of the war when thousands of veterans would take advantage of the G.I. educational benefits, the members of the Committee were told that college presidents were not convinced that the G.I. Bill would ever compensate for the loss of revenue during the war nor would it produce the revenue needed for efficient operation during the post-war period. They cited the fact that few veterans at the time were interested in returning to school, and that studies of the educational ambitions of veterans revealed an alarming distaste for higher education. Consequently, it was predicted that even after the war was won there would be a critical shortage of students in the institutions of higher learning.

There were adequate reasons for the gloomy prognosis of post-war college enrollment. First of all, the G.I. Bill was not intended to be a solution of the colleges' financial problems. It was essentially a readjustment measure to enable the veteran to continue a course of education which was interfered with by his induction into the service. Abiding by the strict regulations of the Veterans Administration, counselors warned veterans contemplating a resumption of their schooling that all educational benefits, tuition and subsistence payments, would be deducted from a future bonus if there was one. Most veterans knew enough American History to guess that there would be a bonus; so they thought twice before signing up for school. The sustenance payments were just that—bare sustenance—\$50 a month for single veterans, and \$75 for one with dependents. Because of these rigid conditions only those veterans who wanted to complete their college career and those who were definitely con-

vinced of their aptitude for higher education were likely to enroll. Furthermore, the college authorities were aware that their enrollments would be in an inverse ratio to job opportunities, a factor as unpredictable at that time as it is now. Therefore, before we criticize college administrators for the lack of facilities to care for returning veterans, it is only fair that we recall the situation of six months ago in the light of which there seems to be a plausible explanation for the present crisis.

Not even in their most optimistic predictions did college authorities foresee that the Federal Government would so liberalize the G.I. Bill that it would in effect invite four or five million veterans who were qualified scholastically for higher education to embark on a college career at government expense. The fact is that the G. I. Bill, as amended by Public Law 268, signed by the President December 28, 1945, no longer is essentially a readjustment measure. The age limit of 25 years has been lifted; there is no requirement that any veteran prove that induction into the service interrupted his education; educational benefits no longer are a "mortgage" on a bonus—no deduction will be made on account of the schooling pursued; the veteran may wait until four years after his discharge or after the termination of the war (whichever is the later) before starting to school; if he is a part-time student, he may extend his study over a period long enough to obtain a college degree, except in cases of limited entitlement; subsistence payments have been raised to \$65 and \$90 a month. The colleges too will have their share of the government's largesse. If the established fees do not adequately compensate for the cost of instruction, fees in excess of those charged to the regular students may be claimed from the Veterans Administration. Intensive training courses of a duration less than the ordinary school year will be approved and valued at more than the maximum \$500 school year fee. To ease the housing shortage, temporary housing facilities will be erected on crowded campuses at government expense. As amended, therefore, the G.I. Bill is the friendly gesture of a paternal government bidding veterans to rush into colleges which will be reimbursed handsomely for their instructional efforts. Neither the veteran nor the college stand to gain from the unrestricted liberalization of what was originally an excellent piece of legislation with only a few minor technical imperfections which

easily could have been corrected without sacrificing the Bill's fundamental philosophy of readjustment.

The flood of veterans into the colleges is already in full tide. It is estimated that before next September anywhere from 600,000 to 1,000,000 veterans will be enrolled in the universities and colleges of the United States. At the present time some of the coed colleges are turning away eligible women. In many universities and colleges a preference for admittance is extended to veterans. Nevertheless, nervous registrars are worrying busy college presidents about what is to be done when there are no living quarters available, no more classroom space, no more laboratory facilities, no more qualified teachers. Dare they hang out a sign, "Registration Closed?"

Charles G. Bolte, chairman of the American Veterans' Committee, has warned the college presidents that bitterness and animosity will result if veterans are denied admittance to the colleges. With their potent public appeal they "might raise such a rumpus if they were unable to cash in this most popular of all promised benefits that the colleges would be forced to limit non-veteran applications to a minimum." Mr. Bolte fears that there will be a disastrous cleavage between veterans and non-veterans if the colleges do not expand sufficiently to care for both groups. Although standards may have to be lowered, he said, the inconveniences would be modest beside the consequences of failing to make the necessary adjustments. According to a story in the *New York Times*, January 11, 1946, the college presidents attending the annual meeting of the Association of American Colleges say that they are prepared "to return to wartime standards, if necessary, to meet the present crisis." The report reveals that "classes will be crowded; the accelerated all-year sessions will be continued; laboratories will be used to full capacity." Presently, colleges are "hustling" to accommodate the veterans. The colleges have adjusted their entrance requirements to the evaluative criteria for wartime training programs and general military experience, and in many cases have set up programs to remedy deficiencies in pre-collegiate training. For the convenience of the veterans who are part-time students, additional late afternoon and evening classes have been added to overcrowded schedules. There is a definite trend in the colleges to adopt the policy—"Take care of the veteran at all costs."

It begins to look like the colleges have bargained for more students than they can handle without a drastic reduction in standards. This is particularly true of the large universities and colleges which already are swamped with applications from veterans who, it appears, are more interested in pre-professional or professional training than in the traditional liberal arts course of study. In fact, the small liberal arts colleges, which as yet are not overcrowded, have publicized their willingness to relieve the congestion in the larger institutions by working out a plan with the Veterans Administration whereby veterans might learn of the openings in their institutions. So, there is a danger that the large institutions will lower their standards to accommodate the crowds and that the small schools will forsake their liberal arts courses with the hope that the introduction of pre-professional courses will attract veterans. Probably the colleges will soon discover that too much emphasis has been placed on the educational benefits to be accorded to veterans and not enough attention has been paid to the necessity of keeping educational standards at a level consonant with the purposes of higher education. Many colleges soon may reconsider President Conant's protest against making military service rather than "demonstrated ability" the basis for educational opportunities at government expense. President Conant was interested particularly in having the colleges train students of exceptional ability to fill the gap made by the war in the ranks of scholars, research workers, and professional men. A year ago in his annual report to Harvard he predicted: "Unless high standards of performance can be maintained in spite of sentimental pressures and financial temptation, we may find the least capable among the war generation, instead of the most capable, flooding the facilities for advanced education in the United States." The recent publication of the Harvard report, "General Education in a Free Society," calling for less specialization and fewer professional courses in the college curriculum, adds significance to President Conant's warning of a year ago.

At the moment it is extremely difficult to predict the effect which the liberalization of the G.I. Bill will have for the bulk of college veterans. It is rumored that many veterans who are dissatisfied with jobs paying \$30 or \$40 a week hope to better themselves financially by taking college courses. Some of them,

especially those who lack the talent for high education, will be tricked by the old fallacy that a college diploma is a gilt-edged warranty of financial prosperity. These unfortunate students will be miserably disillusioned when they find that there are more college graduates than there are jobs requiring pre-professional or professional training. As they grow older, and as the monotony of their routine occupations becomes more oppressive, they will wonder why some college counselor did not advise them to take a liberal arts course of study which would have taught them how to live reasonably despite the degrading nature of their occupations. If they had no talent at all for college work, they will wonder why some friend did not advise them to become an apprentice in one of the trades. Unless colleges afford competent guidance to the veterans, they will have on their hands a troublesome group of malcontents stirring up strikes and protests and other demonstrations, all of which will lower the prestige of the institution and will embarrass the sincere veterans who are doing their best to profit from their opportunity. It would be better for colleges to endure the wrath of disappointed veterans whose talents do not merit admittance to college than to expose themselves to a bitter condemnation later on from veterans who were allowed to waste their time on studies beyond their abilities. A courageous defense of scholastic standards in the present crisis will be of lasting benefit to both the veteran and the college.

WHO MAY TEACH RELIGION?

REV. WILLIAM H. RUSSELL

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Perennially the question of who may teach religion comes up for discussion. Comments are frequently heard to the effect that Sisters and Brothers do not have the capacity to teach religion. Generally such conversation is more or less jocular; sometimes it is serious. It does unsettle many souls. It leads to a feeling of uncertainty in the very rôle of teaching which the Church has confided to both Sisters and Brothers.

Intermingled with the broad problem of teaching religion is the delicate task of instruction of the Sixth Commandment. Here, again, the drift of the conversation often throws doubt upon the ability of Sisters and Brothers to teach this subject effectively.

Although I have been asked to treat the problem of who may teach religion, I consider it rather odd that the question should be asked in view of the daily picture of Brothers and Sisters zealously fulfilling, with the ostensible authorization of the bishop, the tasks of religious instruction which have been assigned to them. Moreover, the mind of the Church in our day is definitely set on the employment of all our forces in the gigantic task of religious instruction. The times call for cohesion in all groups.

MISSING THE CORE OF OUR PROBLEM

Generalities, such as the assertion that priests alone should teach religion, miss the core of our problem. Let us grant that many Sisters and Brothers do not do an effective job in this line. But by the same token must we not also grant that many priests are none too effective in the task? There are often complaints from students that they learned many things in the grades that just "ain't so," that is, they were taught some legends as truths. But by and large the complaints against the religion courses have come from high school graduates and college graduates, and, be it noted, these courses were often taught by priests, who imparted what they had learned in the manuals of theology. Hence the argument that priests can teach religion because they have had theology, which the Sisters and Brothers have not had,

has not worked satisfactorily in practice. Naturally, courses in the manuals of theology would be a gain for the Brothers and Sisters. But such courses would solve neither the problem of *who* may teach nor the more difficult question of *what* to teach and *how* to teach it. Our essential and immediate task is the proper selection and preparation of teachers of religion. It is to equip them with the proper content and effective techniques in imparting this content. This need applies to priests just as much as to Sisters and Brothers.¹

A review of some of the general legislation of the Church and of recent pronouncements may be helpful at the moment. The forward-looking directions of the Church have been quite clearly summed up for us in the decree *Provido sane* of the Sacred Congregation of the Council under the English title: "On the Better Care and Promotion of Catechetical Education." This decree was issued on the Feast of the Holy Family, January 12, 1935, with the approval of Pius XI, and may be found in the *Acta Apostolicae Sedis* printed under date of April 5 of that year. I use here the English translation which was put out by the National Center of the Confraternity of Christian Doctrine, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

"LEGITIMATE TEACHERS OF RELIGION" INCLUDES BOTH SEXES

The decree naturally refers to catechetical instruction which "must be committed to the ministry of legitimate teachers."² The scope of the decree is broader than the notion of catechetical instruction for children. It refers to the "years of childhood and adolescence," to "children and youths."³ The program even reaches out to adults. Instruction of all these is urgent because we live "in an age in which by reason of the widespread pursuit of knowledge, the multiplication of means of learning, and the improved methods of presenting matters to be learned, secular education moves in advance and is carried forward."⁴ The decree prescribes "certain measures and methods,"⁵ for the Chris-

¹ Since there is a diversity of views on what we should aim to accomplish in the religion courses, there may also be diversity on the question of *who* should teach religion. The intellectualists would favor one type of teacher, the voluntarists another type. I have touched somewhat on this diversity in the article: "Why not Religion for the Sisters and the Laity?", *Journal of Religious Instruction*, Nov. 1945.

² *Provido sane*, 3 (in the translation).

³ *Ibid.*, 4.

⁴ *Ibid.*, 4.

⁵ *Ibid.*, 6.

tian must possess his religion as "a subject investigated and understood."⁶ In unison with the mind of Pius XI the decree desires that certain schools be opened "in which selected young persons of both sexes will be trained in a suitable course of studies, and after an examination of their knowledge will be regularly pronounced capable of appointment to the office of teaching Christian doctrine."⁷

It is evident that the Church wishes us to take advantage of modern improvements in teaching. Religion must not be permitted to lag behind in any general advance. In the questionnaire which the bishop must fill out in regard to catechetical instruction in his diocese, and attach to his quinquennial report to Rome, there is emphasis on this matter of methods.⁸ I refer to this problem of methods because many of those who say that only priests should teach religion generally slight the aspect of methods.

It is noticeable that both sexes are included when reference is made to the preparation of legitimate teachers of religion. This is but a phase of the recent movement within the Church to interest the laity in the task of religious instruction. Specifically the decree states that "the help of members of religious communities according to canon 1334 must not be lacking."⁹ Canon 490, incidentally, declares that whatever is prescribed in reference to religious, even though expressed in the masculine gender, must be considered as referring equally to women. Nowadays, whether we speak of religious or of the laity we generally have in mind both sexes as supplying the persons who are to do the instructing in religion.¹⁰ We may therefore assert the obvious,

⁶ *Ibid.*, 7.

⁷ *Ibid.*, 12.

⁸ "The repeated insistence on information regarding methods of teaching, and their results, has as its object to make certain that religion classes whether parish, or school, or college are efficiently preparing students to meet the obstacles which present-day circumstances place in the way of their faith. Moreover, since constant progress is being made in improving pedagogical methods, their application is important also in the improvement of religious education."—R. J. Jansen, *Canonical Provisions for Catechetical Instruction* (Cath. University Press: Washington, 1937), p. 58.

⁹ *Provido sane*, 8.

¹⁰ "By using the word *laicorum* the canon (1333) does not refer to men alone, but also to women. In part this gives support to the position of women in the Confraternity of Christian Doctrine as being able to teach. This was specifically declared in pre-Code law, and this interpretation of the word *laicorum* remains."—Jansen, *op. cit.*, p. 89.

namely, that *both the teaching Brothers and the Sisters are designated by the Church as legitimate teachers of religion*. In the judgment of a theologian the conclusion is "that the work of giving religious instruction belongs to the parents, to priests with the care of souls, to the teachers in Catholic schools, and to other lay helpers."¹¹

THE BISHOP DELEGATES THE RIGHT TO TEACH

The decree *Provido sane* adverts to the primary position of the bishop in the realm of who is to teach. According to canon 1336, "The ordinary of the place has the right to regulate in his diocese all that pertains to the instruction of the people in Christian doctrine." The right of the ordinary to approve the teachers of religion and the books to be used is stated in canon 1381. Next in line, the obligation of teaching devolves upon the pastor. Canon 1333 states: "Let the pastor employ the help of other clerics in his parish, and if need be also of pious lay people, especially those who are enrolled in the Confraternity of Christian Doctrine, or in some similar society established in the parish."

It is the mind of the Church today to muster around the bishop all the forces at hand—priests, Brothers, Sisters, and the laity of both sexes. When the decree asserts that "the help of members of religious communities according to canon 1334 must not be lacking . . . if required by the ordinary of the place,"¹² it has reference to the right of the bishop to require this assistance. Precisely because they hold the place of parents, the Church insists today on the heavy obligation that rests upon the Brothers and Sisters. "Let parents and those who hold the place of parents, from whom effective help and strong support in this matter are both expected and demanded, be mindful of the injunction of canon 1113, binding them 'by a most strict obligation to provide to the best of their ability for both the religious and moral as well as physical and civil education of their children.'"¹³ The tenor of that injunction includes teachers as well as parents. The Church is seriously reaching out to every form of assistance. The decree calls attention to the necessity of establishing the Confraternity of Christian Doctrine, according to canon 711, and states that the Confraternity "should embrace all who are

¹¹ T. B. Scannell, article "Doctrine" in *Cath. Encyclopedia*, V, 83.

¹² *Provido sane*, 8.

¹³ *Ibid.*, 8.

capable of teaching and enkindling love for the catechism, especially teachers in schools, and all who are equipped with the knowledge of teaching methods."¹⁴

Surely, in a day when the Church is clamoring for the laity of both sexes to help in the matter of religious instruction, no one would argue that Brothers and Sisters may not teach religion. "Let the Ordinaries take active steps to supply capable catechists of both sexes to help the pastors."¹⁵ The real question today is: Who are the "capable catechists"? Who are the teachers of both sexes "equipped with the knowledge of teaching methods"? This applies to priests as well as to Brothers and Sisters.

TEACHERS ACTING IN LOCO PARENTIS

The precise canonical extension of the expression, "those who hold the place of parents," is somewhat obscure, although it is generally taken for granted that teachers are included in the expression. The decree that we have been considering employs this expression: "parents and those who hold the place of parents." Such wording is found in various canons. Canon 1335, for instance, reads: "*parentes aliiue qui parentum locum tenent.*" In the canonical legislation in regard to schools, canon 1372 holds that not only parents but all those who take the place of parents have the *right and duty* of caring for the Christian education of children—"omnibus qui eorum locum tenent, ius et gravissimum officium est curandi Christianam liberorum educationem." One writer who has made a study of this question divides the persons who take the place of parents into two classes: necessary agents and agents freely chosen. Under the former would come blood relatives, persons designated by law such as guardians, and sponsors. Under the division of agents freely chosen he places the school, and that would imply Brothers and Sisters.¹⁶ We find a recognition of this position in a pastoral of the bishops of England and Wales. The primary intent in this section of the pastoral was to remind teachers that they may not arrogate to themselves parental duties, for "the teacher is primarily 'in place of the parent.'"¹⁷

¹⁴ *Ibid.*, 8.

¹⁵ *Ibid.*, 12.

¹⁶ C. H. Boffa, *Canonical Provisions for Catholic Education* (Cath. University Press, Washington, 1939), pp. 86-87.

¹⁷ J. L. King, *Sex Enlightenment and the Catholic* (Burns, Oates & Washbourne, London, 1944), p. 56.

Some confusion in the matter of who may teach religion was occasioned by interpretations placed on those passages in the encyclical of Pius XI on education in which he condemned all indiscriminate public and naturalistic forms of sex education.

BROTHERS AND SISTERS NOT EXCLUDED FROM TEACHING
SIXTH COMMANDMENT

Sex education is not being considered in this article. I am concerned only with the subject of *who* may teach religion. Since the right to teach religion implies the duty of teaching the subject of the Sixth Commandment, I merely contend here that there is nothing in the spirit of the encyclical that would exclude Brothers and Sisters from a satisfactory teaching of the Sixth Commandment which meets the needs of the students. We must remember that the Pope was condemning naturalism, indiscriminate public instruction on sex, all "exaggerated physiological education" (this phrase is from *Casti Connubii*, the encyclical on marriage), the instruction of the intellect without the strengthening of the will, and the failure to recognize the necessity of supernatural motives and means.

Some have thought that this passage from the encyclical on education (the reference is to sex education) excludes Brothers and Sisters from the realm of legitimate teachers: "If, all things considered, some private instruction is found necessary and opportune, from those who hold from God the commission to teach and who have the grace of state, every precaution must be taken."¹⁸ However, later in the encyclical we find this passage: "Parents, therefore, and all who take their place in the work of education, should be careful to make right use of the authority given them by God, whose vicars in a true sense they are."¹⁹ Brothers and Sisters must be included among these "vicars."

For those who wish to pursue the subject of *what* may be done, in the spirit of the encyclical of Pius XI in the matter of sex education, and *who* may do it, I refer them to the excellent study by Father King.²⁰ I make only one selection from this study here, for this selection bears upon our topic of *who* may teach. Incidentally, the mind of the Church today is bent upon awaken-

¹⁸ *Catholic Educational Review*, March, 1930, p. 151.

¹⁹ *Ibid.*, p. 154.

²⁰ *See Enlightenment and the Catholic*.

ing parents to their obligations. We must beware of the tendency of the school to remove obligations from the shoulders of the parents. The English pastoral, which Father King quotes, insists that teachers bring before the parents the full obligations of these parents in the matter of the enlightening of their children in regard to sex. But the bishops admit that there will be cases which "call for attention by someone else. In such cases the teacher or experienced youth-leader . . . may be the best person to make up the deficiency."²¹ Hence it is not the mind of the Church to put a blanket exclusion on the Brothers and Sisters in the matter of instruction in the Sixth Commandment.

I have been concerned in this article only with general principles and the general mind of the Church. I am aware that many individuals, whether priests or Brothers or Sisters, lack the necessary prudence and pedagogical techniques for the effective teaching of religion. I feel also that properly to discuss *who* may teach religion would require a treatment of the necessity of knowing mental hygiene or psychiatry, or the capacity to bring out in detail the power of the Mass, the beatitudes, the double command and the aim of Christ to produce a balanced mentality. Priests who have been trained in psychiatry should do this for us. The teaching of religion would be immensely aided thereby.

CONTENT WITHOUT PROPER TECHNIQUES BREEDS DISCONTENT

The problem of who may teach religion in high school or college should be solved in the spirit of this general legislation of the Church. If someone were to argue that Sisters and Brothers could teach religion in the grades, but not in high school or college, he would be met with the fact that most of the discontent over the religion courses comes from those who have been taught by priests in high school or college. The teaching of religion requires *special* preparation. Hence we reach the conclusion that they should teach religion who have been trained in the *proper content* and in the *proper techniques*. This is a pressing problem. We have done some work in the selection of proper content in the Department of Religious Education at the Catholic University. But much, very much work remains to be done.

Meanwhile, the title of "Apostles of the Catechism" which Pius X bestowed on the Christian Brothers, and the fact that he

²¹ *Ibid.*, p. 56.

desired that their *Catechist's Manual* "be in the hands of every priest who is called to teach catechism to children,"²² should do something to shape our view toward the teaching of religion by the Brothers and indeed by the Sisters also. Moreover, when we set up our standard of *who* should teach religion, this standard must be influenced by the principle that they are the best teachers who are capable of assisting students to *live* their religion. This is the standard followed by Pius X in his encyclical letter *Acerbo Nimis* (April 15, 1905). Perhaps the Brothers and Sisters do not rate so poorly in this line.

²² In: *The Catechist's Manual*, authorized English version (fifth edition, LaSalle Bureau, 122 West 77th St., New York, 1935), pp. v-vi.

GUIDING THE READING OF ADOLESCENTS

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When I enter my classroom after the luncheon period, a quiet hush pervades. My students are reading. They are reading the *Chicago Daily Times*, *Seventeen*, *Life*, *Dick Tracy*. Furthermore, when the bell rings for classes, *Tobacco Road* will be keeping company with a Typing Manual; the *Green Years* with a religion book; *A Tree Grows in Brooklyn* with a grammar workbook; and *Claudia* with a second year Spanish book. Our students are reading! In addition, they are reading Dumas and Bronte; Cooper and Dickens. They are also reading the biographies of George Cohan, Pavlova, John Barrymore, and Bob Hope. Our students are reading magnificently!

THE THREE M'S

But Peggy and Bill are reading in the three M's in their lives as adolescents: Men, Money, and Movies. They are integrating their reading with life, and what are we doing to help them? To raise the level? To give the correct interpretation? Are we subtly, and almost unknown to them, bringing in the fourth M, Morals? Do we take the remark "Who wants to read a Holy Joe Book?" as a challenge to ourselves, or, smugly, as the last word on the problem—the student's last word?

READING AND ADOLESCENT INTERESTS

I may be wrong, but I believe we have been limiting the term "Collateral Reading" to Required Book reports, which mean long forbidding book lists, beautifully, thematically or topically organized books and classics.

By collateral reading we mean books to supplement the regular reading diet of an anthology. It must also supplement the student's emotional, spiritual and mental growth. Let us inspire the students to read as the need arises. When basketball season is at full tide let them read the books on the subject: whether in the technical aspect, or in the biographies of sportsmen, or novels with sport implications. Debate time calls for investigation of stirring subjects: Conscripton, the Negro Prob-

lem. . . . When a student, urged on by the desire "to get points" for his debate team, avidly reads *America*, *Catholic Reader's Digest*, or *Catholic Mind*, and savagely analyzes such articles, isn't that collateral reading of high calibre? When things start "popping" in science, why not urge an introduction to Madame Curie and Pasteur and the more recent biographies? When the Civil War passes in panorama in history class, why not Morrow's splendid books on that era? Our aim then for collateral reading might be to correlate the life and times of the adolescent with the books he ought to read.

BOOK SELECTION

This leads to two questions: What Books? and How to do It?

To the first: the best books in the fields that are parallel with his interests, then the easier books in the stranger fields. Here one may allude to the indictment vehemently discussed in *America*¹ during recent months. Namely, that our Catholic writings are so anemic because our Catholic students have not grown up with the generous, enthusiastic convictions of the heritage of their Faith; secondly, that their technique is puerile because they have been nursed in the literary twilight of pietistic literature, instead of being urged to graze (with guidance) in the broader marts of world literature. By comparison, the prodigious, virile works of Catholic converts, scintillating with the beauties of the Faith and made permanent by a superb technique, chiseled out in broad fields of writing, are to the eternal glory of the convert.

Father H. C. Gardiner, S.J., says well that "our courses in literature and religion ought to equip future readers with stability and moral poise enough to enable them to read books that are realistic,—yes, let's use the horrid word. For there is nothing wrong with realism in art and literature: it is a necessary ingredient."²

RE-EVALUATION OF READING CRITERIA

Now, to bridge the gap between what the students do read and what they ought to read!

Teachers should re-evaluate the reading criteria. The stu-

¹ Cf. the Literature and Art section of the March 10, 24, April 21, 28, May 5, and June 9, June 23, August 18, 1945 issues.

² *Tenets for Readers and Reviewers*, p. 6.

dents are not always completely wrong. Let us give them books for the three M's: Men, Money, and Movies. After all, they are going to live with those. But let us inculcate the fourth M indirectly. Through our anthology we can make practical application. We can parallel the *Tale of Two Cities* with the stories of families torn by World War II and its tragedies and marked with supreme heroism. We can put the war poetry in the hills of Okinawa or on the beachhead of Leyte. We can put Edna St. Vincent Millay's "God's World" in Lincoln Park, Chicago, "Nam Semen Verbum est Dei" at the Communion rail in their parish church. If we localize, personalize their better reading as contained in the anthology, they will start browsing for a "Good Book" in the library with the question: "Do you think I could find something as good as that in here?" You have held up an ideal—and they have taken it.

Furthermore, not challenging our students is one of our faults. We do not realize what they want. Haven't you been a little chagrined at what you saw them reaching for in books far above their mental level. Here, environment and opportunities of individual students, the class, the school, open limitless ways of re-evaluating our reading criteria to fit the emotional, spiritual, mental and physical needs of the students. I believe we fail the students many times because we are slaves to academic precedents. Let us open the gates to an expansion of reading interests.

THE THREE M'S AND READING

To revert to the three M's. What do they call up? First, Men—the sex life of the adolescent. Incidentally, our students do not want to read romances all the time. But let us lead them to worthwhile novels: Dudley, Halleck, Yeo, Borden, White, Cather. If we familiarize them with these, the cheaper novels will soon become rare inside loose-leaf covers. Here, the Brothers of Mary outlines of good Catholic Literature, *Living Catholic Authors*, demand investigation and use.

The second M, Money. How to get ahead and be a success—the dream of every adolescent. We roughly categorize our graduates into two fields: those who are going to college and those who are entering the business world. Are we showing them by collateral reading the other professions and careers open to

them, careers which need Catholic leaders and the influence of Catholic thought?

The third M, Movies. If we lead them to lives of great heroes and heroines whether of the gridiron or the amphitheater, we have done something good. Do our students know *Men of Maryknoll*; *Damien of Molokai*; *Heroines of Christ*?

READING GUIDANCE: REFLECTION OF TEACHER'S PERSONALITY

This leads to the final consideration, Reading Guidance, which is the basis of effective Collateral Reading. However, let us start with ourselves. Do we have a practical appreciation of the doctrine of the Mystical Body of Christ? You ask what connection that has with collateral reading. A broad view of that doctrine with Christ as the Head and all men as members of the corporate, united by the interior workings of divine grace, gives a keener appreciation of the intrinsic value of human life, of the inter-weavings of one life in another and of the value of all human acts. It gives a keen insight into the correct social relationships in the world of today. Do we know in part at least the Encyclicals and the Pope's Peace Plan? Why are the students more interested in the Dumbarton Oaks Plan than in the Pope's Peace Plan, perhaps one of the greatest outlines for world peace? And aren't we Catholic teachers? Do we pray with Cardinal Newman, "Flood my soul with Thy spirit and life. Penetrate and possess my soul so utterly that all my life may be only a radiance of Thine"? The stream cannot rise higher than its source.

THE SCHEME OF CREATION AS BACKGROUND

Can we outline for our students in a short, interesting, and applicable manner the development of the stages of life, of immanent activity, as Monsignor Sheen expatiates on in his *Life of All Living*? Can we show them the rise from the mineral to the vegetable to the animal kingdom, to the kingdom of man; finally to the hierarchy of the angels and up to Christ, the Pontifex, Who also bridged another gap between heaven and earth? This is usually accepted by juniors and seniors, because it broadens their minds and they feel themselves growing as the Tree teaches, through the gamut of all creation and climaxes in Christ. Then are we ready to take them to the Baltimore

catechism with the question "Why am I in this world?" and the powerful, life-dominating answer: "To know, love and serve God." Then will we draw for them a highway of souls going to God—some way—and then how everything in life, including reading Orphan Annie or *Dearly Beloved*, is conducive to that one goal: God.

Then can we outline the three techniques of Literature, the Realistic, Romantic, and Naturalistic, and show what are the good and what the defeating principles of each one in relation to life and its goal?

How far can I go with the student? We know that "All depends on the integrity of the mind and the will, and the purity and simplicity of the heart."³ That is a blanket statement but the adolescent, as John W. Simons says, "is confronted with particular problems and he must not complicate or jeopardize their solution"⁴ by his promiscuous reading. Hence, let us permeate him with the conviction that man sins, causing conflict, the greatest material for a book. It is how the author handles the situation which makes the difference among books.

CRITERIA FOR TEACHERS AND STUDENTS

Here are some principles that might be used as criteria for us and for the students. The latter might even be dictated to the student as the first step toward formulating for himself some kind of Ten Commandments for reading.

(I am indebted in large part to H. C. Gardiner's pamphlet *Tenets for Readers and Reviewers* for the following criteria.)

Teachers' Criteria:

1. Right and wrong concern logical truth. Good and bad concern moral truth.
2. Objective charity: review the book, not the man.
3. Don't rear hot-house plants. Lead students to the healthy, happy outlook on life.
4. What do the students know? What are the students' emotional developments? (Don't treat them at too low a level. Today they are far ahead of their years.)

³ John W. Simons, "Grace before Reading." Essay in *American Profile*, p. 732. Deferrari, Brentano and Sheekey, editors.

⁴ *Ibid.*, p. 732.

5. Student must build up his own Index—but give him principles on which to build.

6. Be wary: not so much the minuteness of description as the explicitness of impression.

7. Moral principles "Are eternal and immutable but the neatness with which they can be applied to a specific book shifts and wavers with almost kaleidoscopic variety as the moral background of human acts filters through to us in the author's presentation."⁵

8. Don't concentrate on one shocking passage to the detriment of the correct appraisal of the entire book.

9. Maritain states that it is "from what altitude the author depicts evil and whether his art and mind are pure enough and strong enough to depict it without connivance."⁶

Students' Criteria:

1. I can't read everything.

2. If the book portrays evil as evil, and good as good, the book is O.K.

3. Be docile in the selection of your reading. You are not yet able to make mature judgments.

4. If a book troubles you, it is a sign to put it away.

5. The low character in a book does not call for emulation.

6. Take warnings: If the book is vulgar, why read it? Are you cheap?

7. The sinner may not be punished in the book. Is he always in real life?

8. The purpose of fiction is not to teach you how to live, but to please and entertain. Nevertheless, all books influence you. You are what you read.

The adolescent is notoriously the "conscientious objector" for the better books. Here are a few obvious answers to his objections.

Objection 1—"Books don't harm me."

"You are the first generation to say that, for the history of all people, of all great movements, is projected because the leaders

⁵ Gardiner, *op. cit.*, p. 7.

⁶ Quoted by Simons, *op. cit.*, p. 731.

read. Think of Luther, the Renaissance novel, the Little Flower, etc."

Objection 2—"I never get ideas from books."

"You are the first person to say that, for all who have influenced you, your parents, your teachers, and their teachers, your scientists, your army leaders, your radar experts, prove the contrary."

Objection 3—"I never see anything wrong in any book."

"The author plays on your emotions. He depicts the hero or the heroine in such lovely colors, that you think no one as nice as he or she could ever do anything wrong. Meanwhile, the sixth and ninth commandments are standing in the way between you and them."

Objection 4—"Things that are immoral don't affect me."

"Either you are more clever or better informed than the author; or you are too callous to be affected, or too dull and stupid to know what the author is talking about."

Objection 5—"The way those people act in that book! And they're supposed to be Catholics!"

"First, Catholics can and do sin. Secondly, characters do not represent a class. Thirdly, the author is not trying to show you how to live, he is showing you how some certain people did live. Portrayal is not an exhortation to emulation."

The following books have been useful in this paper and may be of benefit to teachers in providing them for background material and criteria for further, practical application of collateral reading for life.

Books:

Adler, Mortimer J., *How To Read a Book*, Simon and Shuster, N. Y., 1940.

Deferrari, Brentano, Sheekey, *American Profile*, Sadlier, Chicago, 1944.

Fleege, S. M., Ph.D., Urban, H., *Self-Revelation of the Adolescent Boy*, Bruce, Milwaukee, 1945.

Knoebber, O.S.B., Sister M. Mildred, *The Self-Revelation of the Adolescent Girl*, Bruce, Milwaukee, 1936.

Magner, James A., *Personality and Successful Living*, Bruce, Milwaukee, 1945.

Shuman, Edwin L., *How To Judge a Book*, Houghton, Mifflin, N. Y., 1910.

Pamphlets:

Gardiner, S.J., Harold C., *Tenets for Readers and Reviewers*, America Press, N. Y., 1944.

Lord, S.J., Daniel A., *I Can Read Anything*, Queen's Work Press, St. Louis, Mo.

Magazines:

America, Catholic Mind, Catholic World, Faculty Advisor, Clearing House, Teacher's Digest.

Hennrich, O.F.M., Cap. J. K., "Books, Reviewers, Librarians and Readers." *Catholic School Journal*, XL:2:32-3.

O'Connor, J., "Clifton Fadiman, Esquire." *Sign*: XXIV:4
Southard, S.J. "Comic Book Cleanup," *Faculty Advisor*, VIII:10.

SUPERVISION IN A CATHOLIC HIGH SCHOOL

BROTHER HENRY RINGKAMP, S.M.

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Supervision has been without honor in the country of Catholic high schools. Supervision, as it is defined by Briggs,

"is the systematic and continuous effort to encourage and direct such self-activated growth that the teacher is increasingly more effective in contributing to the achievement of the recognized objectives of education with the pupils under his responsibility."¹

In other words, supervision is the sum of all the principal's activities which promote the improvement of instruction and the improvement of learning.

Ample proof that not too much supervision has been done in Catholic high schools is brought out by Sister M. Anita J. Twombly, who maintains,

"that if the amount of literature written (11 articles on high school supervision by the principal in eight years) may be regarded as one indication of interest in that subject, supervision of instruction in the Catholic schools is not receiving the place it should in the field of Catholic literature."²

And that,

"but twenty-six theses from ten universities represents the total number of studies on supervision in Catholic schools over a period of twenty years."³

To these opinions might be added that of Dr. Francis J. Crowley, who in treating "The Principal as Supervisor" claims "that only $\frac{1}{4}$ of the principals supplement supervisory visits with conferences."⁴

Proof sufficient are these statements that the patient is sick, and needs medical attention. It is my purpose to outline some of the purposes of supervision, to recall some of the handicaps to the proper administration of a good system of classroom supervision, and indicate means that have been used with good

¹ Thomas H. Briggs, *Improving Instruction*. N. Y.: The Macmillan Co., 1938, p. 2.

² "A Classified and Annotated Bibliography of Catholic Literature on Supervision of Instruction from 1921-1941," Sister M. Anita J. Twombly, C.S.C., St. Louis University: Unpublished Master's Thesis, 1942, p. 74.

³ Twombly, *op. cit.*, p. 159.

⁴ F. M. Crowley, *The Catholic High School Principal*, Milwaukee: Bruce, Ch. VII, "The Principal as Supervisor," pp. 133-171.

effect in Catholic high school supervision. The more we become cognizant of the scope of this supervisory problem, its handicaps and our solution of them, the surer we will be that we have contributed our stint to quickening somewhat the dormant professional conscience of our Catholic high school administrators and teachers.

I. THE PURPOSE OF SUPERVISION

The overall purpose of supervision is the development and stimulation of professional-mindedness in teachers. In aiming at this overall objective we aim at improving the general teaching effectiveness within the school. Teachers who are professional minded are, as a rule, effective teachers. Other supervisory purposes are:

1. *The training of new teachers*—Teachers might be termed "new" either because they are starting their teaching careers, or they may be "new" in the sense of being new to the school. More consideration should be given to the former, and their training should be undertaken sympathetically and systematically by the Catholic high school principal.

2. *The improvement of experienced teachers*—The principal is to handle this problem with tact, for sometimes the delicate situation of a young principal dealing with an older teacher must be met. I maintain that a supervisor is remiss in his duty if he fails to visit all teachers at least once a month, and his younger teachers at least once a week.

3. *The securing of concerted and uniform action in demands made throughout the school*. Important is it that this uniformity on all plans, policies and procedures, discipline, course of study, be known and acted upon. The strength that comes from knowledge will otherwise be exchanged for the weakness of disunity.

4. *The securing of essential knowledge of functioning of the school so as to be able to manage it*. A preview of what the school has done regarding supervision may be secured by consultation with one's predecessor, or with faculty members who have years of service in the school. If in a diocesan system, conferences with the school superintendent, meetings with Sister of Brother-Principals will give broad views of diocesan school policy.

5. *The developing of a real appreciation of student work and problems.* This appreciation may be gained in the main through classroom visitation, private interviews with students and teacher consultation.

6. *Getting reliable and first-hand knowledge of facts about performance in the school*—This knowledge may be secured through an overview of the classroom performance, of conduct in movements, of courtesies extended by students to teachers, to one another, to visitors. An effort should likewise be made to secure information concerning the conduct of the school's students on the outside, whether it be while riding public conveyances to and from school, to and from games, or at other public assemblies or gatherings in which students participate.

7. *Providing for an interchange of successful procedures*—The high-school principal is the liaison man between teachers for communicating knowledge of successful procedures found while making classroom visitations. This information can be imparted at faculty meetings, in group meetings of departments, or rarely by supervisory bulletins.

II. HANDICAPS TO SUPERVISION

Some handicaps to supervision are the result of the principal's ineptitude, or his lack of foresight; some the result of people who make up schools: superintendents, principals, teachers, pupils.

1. *The lack of time*—This is the most frequently mentioned reason for failure to supervise, and the time thus lost is taken up with the performance of minor administrative and clerical duties. The recording of grades, filling in of permanent records, checking attendance, buying cafeteria and athletic supplies, arranging for painters, taking care of details in connection with the annual prom—these are but a few of the manifold minor duties. The key man, the one with presumably the best training, spends his time in routine work of such calibre that it could be delegated to other members of the teaching staff, or, in some cases, to older students. The remedy is to make an effort to employ competent clerical help, and to delegate many of these duties to various faculty assistants.

2. *Inefficiency of administration*—At times the principal fails to utilize other phases of supervision than classroom visitation.

Improving teachers improves instruction, and this improvement may be secured through,

(a) The use of common objective tests and standardized tests, for purposes of measurement and stimulus.

(b) The calling for lesson plans, especially from inexperienced teachers.

(c) The calling for and examining of graded examinations, papers, and themes.

(d) The using of competent, older teachers for visiting and guidance.

3. *Limitations of the principal*—Usually this handicap takes the form, "I have inadequate knowledge and preparation of the varied fields in the high school curriculum." In answer, one might say, "You can still be effective in the general field of improving instruction because the Laws of Learning and the Methods of Teaching are universal in application." Or another reply might well be, "You should educate yourself through self-study of professional literature of high school texts, books on Methodology in the high school fields."

4. *Attitude of the teachers*—Frequently opposition is found among teachers to the measurement of educational outcomes. This opposition might be attributable to several reasons: pride, poor preparations, popularity and easy-going methods which thrive on little or no supervision. These reasons of teachers are counterbalanced by the critical attitude of supervisors, who really do "snoopervision" and thus fail to realize the real function of supervision.

Some remedies to educate teachers to the value of supervision are these: convince them that supervision is not checking, but part of the effort to improve instruction; give them evidence that similar procedures hold in other schools; suggest remedies, stimulate changes and new procedures instead of commanding them; emphasize constructive criticism and avoid emotional involvements; let teachers participate in solving school problems and in formulating policies.

III. MEANS OF SUPERVISION

Besides the most often mentioned means of classroom visitation, other means are the testing program, the provision of instruction and professional training, demonstration classes, inter-

class visitation, the use of supervisory bulletins, and group or departmental meetings.

1. *The testing program*—The use of educational tests as reliable and valid evaluators of teaching success should be encouraged. The principal who interests himself in a subject testing program will do much to improve the cause of efficient instruction in his school. Important here is it that teachers be well schooled in test interpretation, for too often tests are given but no further cognizance taken of them, whereas in reality definite guidance values can result. A commendable practice in some religious congregations is the giving of province-wide tests which aims to improve the professional outlook of the teachers.

2. *The provision of instruction and professional training*—Progress in supervision will be greater in any instance where the principal keeps alert to professional literature and high school subject matter. As the principal so the teachers, and as the teachers so the school. Where this is the case his competency to supervise will go unchallenged. Direction should be given to teachers regarding worthwhile new material available in books, magazines, or educational digests. Routing slips will keep the information moving.

3. *Demonstration classes*—The need of such classes would determine their frequency; in general, I believe several demonstrations per year could profitably be given, no matter how small the school. For audience beginning teachers should surely be a part, likewise teachers new to the school, and possibly, through much tact will have to be used, mature teachers still in a rut. Skilled teachers, old and young, would be in demand for such work of demonstrating. This demonstration lesson might be given with or without a class, though the latter would in most cases be preferable, for regular class situations are more likely to develop.

4. *Interclass and interschool visitation*—This may be done by teachers visiting other teachers in your own school, or of classes in other schools, public or private. Younger teachers should be encouraged to do this; older teachers, skilled in the technique of teaching special subjects, should be enlisted in the project, so that they be agreeable to the visitors. If possible,

the principal should arrange to free the teachers desirous of visiting other teachers in action.

5. *Supervisory bulletins* are used in larger schools, and may include summaries of articles in various educational books and magazines, studies of pupil's progress, test scores, résumé of discussion at faculty meetings, announcements of supervisory plans for the term, or the semester.

6. *Group-departmental meetings*—These meetings would be more or less frequent dependent on the size of the school, with fewer meetings for the smaller school. These meetings, supervised by the heads of departments, are a strong unifying force in the group; allowance for discussions of common problems, for the development of group projects, for properly scaling and integrating the courses of study, for restating aims and objectives—these are but a few materials for discussion.

7. *Classroom visitation*—This phase of high school supervision is perhaps the most frequently used, or the most often neglected and misunderstood. A point of view commonly arrived at by principal and faculty, a cooperative and mutual understanding while the program is in progress by both groups, a realization that much professional improvement can and should result both for students and faculty are recommended cautions in seeing this program through.

A principal should, with his faculty, determine some objectives for his visitation to classes. He should look for something definite, so as to increase his own knowledge and experience, and thus improve instruction. The determination of these objectives would derive from those set for the school as a whole, and for various courses in particular.

Once the specific objectives have been determined for visitation, both the principal and teacher will be aware of what is to be observed when the supervisor visits the classes. Matters expressed by time, matters that can be counted, skill in questioning, type of language used by student and teachers, skill in making assignments, mannerisms of teachers and students, are but some of the things that might well be evaluated by the supervisor. Rating scales can be devised for the purpose of record-keeping.

As to the use of blanks and forms by the supervisor the following procedure has been tried successfully. A general faculty

meeting wherein the subject-matter for observation is determined in some detail, followed by classroom visitation, and in turn by a personal conference with the teacher visited, concluded with another general faculty meeting in which results are checked for the entire project.

THE PERSONAL CONFERENCE

Most vital in the above program is the personal conference with the teacher visited. If supervision is to improve the instructor, it is important that the teacher be apprized of the supervisor's reaction. The reaction should be a combination of commending and recommending. Speak to the teacher as soon as possible after the less frequent visits, though not every time after frequent visits. Report your reactions, the good points surely, and those of doubtful merit. Discuss individuals in the class, suggest improvement, advise on professional literature, or direct to an experienced teacher on the faculty for further guidance. It is valuable for the supervisor to keep a record of his visit on a blank of his own devising, depending on the specific object he has for the visitation.

High school supervision today must be built on the foundation stones of mutual understanding, cooperation and participation of teacher and principal; it cannot be superimposed without taking the chance of failure. It should diagnose progress, plan remedies for the solution of current problems, and project new ones. It does not exist for the purpose of merely rating teachers or comparing teachers within a school or schools. Supervisory techniques must stimulate teachers to continuous self-improvement, and to provide them with the freedom for the exercise of self-directing, self-expressive, self-evaluating activities.

THE CATHOLIC COLLEGE AND YOUNG WRITERS

SISTER M. GONZAGA UDELL, O.P.

Aquinas College, Grand Rapids, Mich.

As never before in its history, the Catholic college is being taken to task for the evils that afflict the intellectual life of the Catholic population. One of the most recent accusations is the responsibility for the dearth of good Catholic writing. This is due, said one writer in *America*, to the kind of teaching given in our institutions of higher learning. Too much respect and veneration is directed toward the literary accomplishments of past times and generations, it seems, to the detriment of originality and freshness in the fledgling authors who make their studies with us.

But one who keeps in touch with what is going on in our colleges would find it difficult to agree with this opinion. There is, if anything, too little regard for the past, despite the fact that the rich heritage of medieval times is especially our own to appreciate and preserve. The virus of progressivism which repudiates all "indoctrination" has penetrated more deeply into Catholic education on all levels than is comforting to admit.

CAN TALENT BE INFUSED?

Can genius be taught? Can talent be infused by instruction? What really successful writer may be said to have become such by taking college courses? Few of the literati the world calls great attended college at all; and, on the other hand, authors of decided talent can be pointed out whose full outflowering has been checked and hampered, if not by bad training in college, at least by misleading literary theories prevalent among the intelligentsia of their day. There is little doubt but that Dryden and Pope would both have reached a higher excellence in their art had they not been so completely under the domination of the formalism rampant at the time. And to how high a place did Matthew Arnold's vast knowledge of "how it should be done" get him?

The defect of Catholic college training does not lie in the direction of too much reverence for the past. There are unmistakable indications that it is to be found rather in the neglect

to impart a comprehensive grounding in that wisdom of the ages, philosophy, by which alone can be attained the understanding, so necessary for an author, of the ultimate principles of reality, human, subhuman, and even divine.

The statement scarcely needs proof that no one is able to produce great literature who entertains erroneous notions of the nature of man; for the whole burden of all writing is the truth of human life.

True, talent itself insists partly in the ability to read deeply and accurately into the truth of reality, and, as has been mentioned above, genius has done well without the aid of the college professor. But in an age when higher education is looked upon as a *sine qua non* for a literary career, there is little hope of the future author's escape from an influence almost sure to be baneful.

Are circumstances in our Catholic colleges favorable toward developing Catholic young writers? The writer believes that in too many cases the answer is "No." Catholic colleges are failing almost generally to meet the challenge of the rising generation for a clear and straightforward presentation of philosophic truth. This is because their teachers, whether religious or lay, are often the products of secular training.

CATHOLIC PHILOSOPHY INSUFFICIENTLY EMPHASIZED

The real pursuit of philosophical speculation has long since been banished from secular colleges and replaced by a mere survey of the history of human thought. This need not surprise one since the vagaries of Kant, Hegel, Hume, Comte, Fichte, Locke, Berkley, William James, and others, all substitutes for Scholastic Aristotelianism, have been tried and found wanting. Their unsound analyses of reality have brought into disrepute the whole process of speculative investigation, the root and foundation of intellectual progress. Wanting this, secular education flounders about without anchorage, unable to lead its charges to a proper estimate of true values.

But Catholic education need not be thus lost in the murky haze of modern thought. Thomistic Scholasticism has as yet to fail against the attacks of modern criticism. It stands as no other age-old purely human achievement has ever stood and is as fresh and convincing today as when St. Thomas propounded it to the alert thinkers of his time. Why then does the student

in the Catholic college have to look in vain for this sure guidance in his rational processes? Why is not philosophy the core and nucleus around which the whole curriculum centers?

COLLEGE CATALOGUES EXAMINED

To convince ourselves that this is not the case we need only glance casually through the catalogues of a random choice of a dozen or more Catholic American institutions of higher learning. In one we find listed a single semester of philosophy, of a "practical" branch like ethics; in another, perhaps two semesters, one of ethics and one of social philosophy; or the whole philosophical offering may run to even three semesters, of a desultory choice of divisions. But anything like a carefully planned sequence, including the entire field, without which a single branch standing alone scarcely makes sense, is almost non-existent.

And not only has there been little done on the undergraduate level by way of laying a firm foundation for sound thought in the portions of the Scholastic synthesis fully worked out and developed by St. Thomas; but in the graduate schools practically nothing at all has been attempted toward rounding out and completing those parts left unfinished or untouched by the Angelic Doctor.

This last statement is particularly true of the whole field of aesthetics, for although St. Thomas has made many casual references to the subjects of art and beauty, he nowhere has devoted an entire treatise to their analysis. But there is nothing to prevent the development of a valid aesthetics out of the metaphysics and psychology elaborated by the thirteenth century Scholastics. Because this has not been done, literary criticism, among other subjects of human thought, has been left to the anchorless and unreliable guidance of those taken with one or other of the modern systems. Teachers of literature who are not conversant with the one and only *philosophia perennis*, and the majority are not, or who look in vain even there for the necessary philosophic implications that must underlie a valid criticism, are incapable of giving a reasoned condemnation of the false theories in regard to fictional works prevalent today.

PHILOSOPHY AND ART

Only a thorough knowledge of the deepest philosophic principles will show up the fallacy in the theory that an author has

achieved art if he has merely accomplished what he set out to do; or that art exists solely for the "relief" it gives the artist; or that highly detailed actualities are "truer" and therefore better art than invented or imagined facts; or further, that because it is not the province of the moralist to tell the artist how to ply his craft, since his art alone can tell him that, the moral law enters not at all into the production: in other words, that a work may be definitely subversive to morals and artistic at the same time.

It is exactly on these points that youthful critics and prospective writers both need reliable guidance, a commodity not conspicuous at present in our Catholic colleges. The inference to be drawn here is not that these institutions are entirely culpable. More than half of them are women's colleges, staffed for the most part by nuns. Now, it is well to remember that the admission of women to the study of philosophy is of rather recent date in the Catholic educational field, the feminine mind being considered too feeble to tackle the intricacies of speculative thinking. That the secular school discovered woman's ability to go all the way with men in intellectual endeavor, and thus won for her recognition and opportunity from a reluctant group of Catholic educators, is significant but beside the point. Women cannot be expected to take too seriously as yet their obligation to pass on to their students a discipline considered up to now not only unnecessary for themselves but impossible of pursuit.

No, Catholic colleges cannot be expected to teach literary aspirants how to write; but they can and must, if they would escape downright culpability, establish in the minds of their charges solid principles of thought whereby these latter may be guided in the search for truth and be able to enjoy in all their life's activities, literary or otherwise, that blessed freedom and security which only the truth can give.

A UNIONIST'S VIEWS ON ADULT EDUCATION

MATTHEW WOLL

Vice-President, The American Federation of Labor

From our first convention the American Federation of Labor has put a major emphasis upon assuring the youth of this country adequate educational opportunities to prepare them for the duties of citizenship as well as the responsibility of earning a living. We have used our influence to keep public school education under local control, to assure adequate educational opportunities for all, to make sure that boys and girls remained at school and that eighteen years be the standard for compulsory school attendance laws. While we took the initiative for federal support for vocational education, our purpose was to provide through the schools the additional scientific information that gives occupational training more of a professional status. We sought to bring together work and understanding for the production force in the factory as well as for the technical persons on the management staff. We did not want to take work training into the school but we wanted the school to provide the additional information and instruction necessary for the individual to master his job—an alliance of work with education. At the present time we are urging legislation to equalize educational opportunities for all without interference with local control over education, minimum basic standards without restriction upon family or religious freedom.

Much as we appreciate the need for training our youth we are fully aware that education cannot stop with graduation but that in a changing world individuals have continuous need to adjust to changes in industry, to meet changing conditions in living, and understand the problems upon which workers must make decisions. With progress in transportation and communications, we are continuously in touch with world neighborhoods and our political and economic relationships have become closely inter-related.

After the first World War the Federation became convinced that we ought to develop the facilities for our own membership to study and understand the problems confronting them as workers and as union members. We undertook a pioneer effort

through our Workers Education Bureau and met the problems common to all educational undertakings, the most vital of which was finances.

LABOR COLLEGES

The facilities and techniques of adult education were underdeveloped. Our first impulse was to provide workers with labor colleges to make up for the college courses which workers had been denied. These were modifications of college courses planned for more fortunate boys and girls before they entered on adult experiences. Workers in the midst of life responsibilities wanted the tools to help them meet their problems and to continue growing in understanding and effectiveness. Our need was a challenge to education to come off the campus and outside the orthodox school environment and provide men and women with the means to understanding and wisdom in the whole of life. As the basis of life changes rapidly with technical progress, the adjustments of adult persons must be sure and prompt.

The basic materials with which this education is concerned are the data which enable us to measure change and progress in national standards and to detect and evaluate trends. To meet the educational needs of adults, the cooperation of adult educators and administrators in governmental agencies is necessary. Unless workers get the educational services they need, crises will continue and may even endanger our free enterprise system.

Back in July 1862, Congress enacted the Morrill Act under which it made outright grants of land to states which grants were converted into endowments for colleges and universities. The states sold the lands and invested proceeds in United States Bonds. These land-grant colleges were to provide collegiate training in agriculture and in the mechanics arts. The Hatch Act (1887) provided funds for land-grant colleges to undertake investigations and experimentations as a service to the farmers of their localities. Thus began the direct service to agriculture that has made the Department of Agriculture the greatest service agency in the world, and made our agriculturists the most successful and best informed of all countries. These arrangements are the heart of agricultural education.

The second Morrill Act (1890) provided for annual payments to be applied only to instruction in agriculture, the mechanics

arts, the English language and the various branches of mathematical, physical, natural and economic science, with special reference to their applications in the industries of life and to the facilities for such instruction.

EDUCATIONAL NEEDS OF INDUSTRIAL WORKERS

It is high time the Department of Labor undertake its responsibility under the Morrill Act to serve those in the mechanics arts or, as we call them now, the industrial workers. With regional research and investigation under land-grant colleges, the Department of Labor could supplement and enrich its national information and at the same time provide the concrete and specific information for local workers' education that should precede policy-making and union action.

Equipped with information on national developments and trends as well as local data, workers and employers would both be able to study and understand local production and distribution problems. With understanding come the capacity and the will to conserve and promote. Such facilities would provide most economically basic materials for workers education. It would greatly increase the need for both union research workers and for those expert in adult education—a technique very different from education of minors. For service here we must look to the great educators, to extension work by colleges and universities, to municipal universities and to special educational arrangements.

Organizations of workers or union education for the regular utilization of data coming from government sources should be under union control and initiate in matter which concerns union policies or with the counsel of the union in matters which deal with the general welfare of workers. Such relationship is basic in a democratic society in which the only justification of government action is service to those concerned.

COOPERATION OF PRIVATE ORGANIZATIONS

We shall need the cooperation of many kinds of private organizations. As we learn to live under United Nations Organization as well as our political institutions, we shall have the need of continuous and dependable information of their developments and problems. The maintenance of a democratic society and

way of life will be increasingly difficult and intricate. Putting into operation United Nations Organization will affect practically every activity of the citizens of this country. Technology has brought the peoples of all countries so close together that labor standards established in any one country affect all others.

The General Assembly now convened will make decisions with respect to the Economic and Social Council and the International Labor Organization which will condition the effectiveness of these agencies and will give direction to their policies.

The Bretton Woods financial agencies will grant loans and determine policies which may bring employment or depression to the countries affected.

The Security Council in exercising its authority to prevent aggression may encourage one political philosophy at the expense of another. Our citizens may be ordered into military service by this Council. It is of utmost importance to the maintenance of our democratic way of life that voluntary organizations have easy access to records of decisions and policies in order that we may help to maintain or, if necessary, challenge the position of our government. Unless we concern ourselves about such matters we may find the foundations of our own democracy undermined. With information available to us we shall be able to organize educational materials and methods. The whole of civilized life is becoming more complex and we must be informed if we would protect our interests and promote our welfare. We must plan educational facilities to aid us with the new problems of work and citizenship. The need of adult educational services is only vaguely foreseen, but we must be about it if we would not lose our way.

EDUCATIONAL NOTES

CHILD GUIDANCE NOT NEW TO CHURCH, SAYS ARCHBISHOP

"Child Guidance" may be a new term, but in the Catholic Church it is an old idea, Archbishop Joseph F. Rummel of New Orleans told the delegates to the third annual archdiocesan teachers' conference in New Orleans.

"It is characteristic of Catholic schools that we go beyond communicating knowledge and information," the Archbishop said. "I think it is more important to imbue children with responsibility to themselves, their fellow beings, as well as to Almighty God."

"We should see our children," he declared, "not as they are now, but as we would wish them to be 10, 15 or 20 years from now, and not only as we, but as Almighty God would wish them to be."

Brother Urban Fleege, S.M., co-editor of the *Catholic Educational Review* and a member of the faculty of the Catholic University of America, told the teachers they must take time for individual direction and know their pupils as individuals, and recommended that report cards give information on children's characters as well as scholastic standing.

ST. LOUIS MEETING OF N.C.E.A.

Programs are now being arranged for the Forty-third Annual Meeting of the National Catholic Educational Association which will be held in St. Louis, April 23, 24, and 25.

The days of the meeting are Tuesday, Wednesday, and Thursday following Easter Sunday. Committee meetings will be held on Monday, April 22. On the days following, there will be sessions at the Kiel Municipal Auditorium of all the departments and sections of the Association, which include the Seminary Department, College and University Department, Secondary School Department, School Superintendents' Department, Elementary School Department, Minor Seminary Section, Catholic Deaf Education Section, and Catholic Blind Education Section.

The Exhibits will be conducted in the Convention Hall and Promenade of the Municipal Auditorium, convenient to the meeting rooms on the same floor.

A Preliminary Program for all meetings will be issued by the Association next month.

CATHOLIC PUPILS SET PACE FOR STUDENT BOND BUYERS

Catholic school pupils averaged more than 26 per cent above the national bond-buying average for all the school children in the nation in the last school year.

This striking testimonial to the aid given the government's wartime fund-raising program by Catholic students is revealed in a statement by Msgr. Frederick G. Hochwalt, director of the Education Department, National Catholic Welfare Conference, quoting U. S. Treasury Department figures.

Monsignor Hochwalt said Treasury reports showed that during the past year 2,247,941 Catholic school students in America were responsible for the sale of \$65,659,425 in War Bonds and Stamps.

"Looking ahead," he declared, "these school savings programs contain many educational aspects which are important to preserve in peacetime. Through weekly Stamp Days, children have become skilled in money management and arithmetic. They have learned to practice self-denial and thrift; they have become aware of the citizen's part in government.

"And many of their families who had never saved before utilized the school savings program as a convenient depository for their savings, thus strengthening the ties between the school and the community."

Monsignor Hochwalt described how those schools desiring to continue their savings programs may do so without interruption, since the Treasury Department has announced U. S. Savings Bonds and Stamps will remain on sale.

CLASSROOM FILMS VOCABULARY

The growing use of classroom films is bringing an entirely new vocabulary into the schools of America.

Words like "blooping," "gate," "sync" and "unsync," are actually not jitterbug terms but part of the new language employed in using classroom films effectively.

So that teachers may become familiar with the necessary terms, Encyclopaedia Britannica Films offers a film lexicon for their study.

Now, if one of your students says "The gate is rusty," he does not mean, as one would expect from the radio, that a "jive cat cuts an awkward rug." The "gate" is the hinged retainer plate on the film projector which holds the film firmly against the aperture to the lens. If it is rusty, obviously it needs cleaning.

Or, if a student suggests that you had better "bloop the film," he means nothing more incomprehensible than that the portion of the film which has been spliced must be lacquered to eliminate the queer whistling sound, known as a "bloop."

Similarly, "sync" and "unsync" are simply terms to indicate whether the sound is synchronized, or not, with the lip movements of the actors in the film.

Some of the terms are easy to understand, some more difficult. Following are the more common ones, which Encyclopaedia Britannica Films officials have learned every teacher using classroom films should know:

A.C. Alternating current. Usually 60 cycles.

AMPLIFIER. The vacuum tube system (like radio) which magnifies the sound impulses.

ANIMATION. Cartoons or technical drawings which are made to move on the screen.

APERTURE. The frame size opening in the projector which permits the light to strike the film and project it through the lens.

BASE (safety). The cellulose acetate film material which supports the photographic image.

BEAD. Tiny glass particles on the surface of a "beaded screen" to increase the light reflecting power.

BOOKING. The reservation of films or equipment for a definite screening date.

BLOOP. The peculiar sound issuing from the loud speaker when a film splice passes through the projector.

BLOOPING. The lacquering of a film splice to eliminate the sound of the "bloop."

CEMENT. The solvent material used to hold two strips of film together. Used in splicing.

CONDENSER. The immovable lenses in the projector between the lamp and the film. They condense diverging light beams into parallel rays.

CUT. The place where one scene in a film stops and another scene starts without any "tricks" (fades or wipes).

D.C. Direct current. Most projectors operate on A.C. You may need a convertor if current is D.C.

DISSOLVE. The place where one scene dissolves into the following scene.

EMULSION. The gelatin with imbedded silver which forms the film image.

EXCITER. The lamp which shines through the sound track to the electric cell in the sound projector.

FADE. The place where one scene of a film gradually fades into or out of view.

FRAME (noun). A single complete scene on the film.

FRAME (verb). The centering of the scene on the screen. Done by turning a small knob or lever on the projector.

FREQUENCY. The value scale of sound tones such as high, low and medium. Measured in kilocycles.

FUSE. A small, low-melting-point wire in a projector which melts and stops the current flow if too much electricity enters the projector or if a short circuit develops.

GATE. The hinged retainer plate which holds the film firmly against the aperture in a projector.

GELATIN. The gelatinous coating on the film base which holds the silver image.

IMAGE. A photographically-obtained likeness on a film emulsion.

NARRATION. See Voice Over.

OSCILLOGRAPH. A testing device to check the frequency of vibration and hence the capability of an amplifier in handling various frequencies.

POLARITY. The direction in which electric current flows. D.C. projectors must receive current in the right direction. Wrong polarity can be corrected by withdrawing and reversing position of the plug.

REEL (spool). A spool on which film is wound and capable of being put onto a projector. Can be for any film capacity whatever.

REEL (of film). A unit of film length (400 ft. of 16-mm. film). 1, 2, 3, 4 or any fractional number of reels can be wound on a reel (spool).

RELEASE. A generic term for films intended for general distribution or exhibition.

REWIND (noun). A cranking device for winding film on a reel (spool).

REWIND (verb). To wind a film

after it comes off the projector onto another reel so that the title is at the outside (loose end) and the film is ready for re-showing.

SOUND TRACK. The portion of film (edge) on which the sound is recorded. It may be of varying degrees of density, or of varying area of clear stock with black borders.

SPLICE (noun). The place where two strips of film overlap and are cemented together.

SPLICE (verb). To make a splice of two strips of film.

SPROCKET. The toothed wheels on the projector which engage the film and guide or pull it through the machine.

SPROCKET HOLES. The holes along the edge of film that are engaged by the sprocket wheels of the projector. Silent films have them on each edge. Sound films on one edge only.

STROBOSCOPE. A Neon lamp and rotating disc testing device to check the speed of projectors.

STOCK Film. Consists of the base and an emulsion of gelatin and silver.

TRICK. Any method used to end one scene and begin another. Also any method of having more than one scene in the frame at the same time.

WIPE. The place in a film where one scene moves out of the frame and another moves into it.

VOICE OVER. Any sound where the words are not synchronized with the lip movements of the actors in the film.

VOICE SYNC. Any sound where the words are synchronized with lip movements of the actors.

SAINT LOUISE'S DAY, MARCH 15

Aims and Purposes: To make Saint Louise loved and honored, and to make her Saint's Day, March 15, an outstanding holiday,

comparable to Saint Valentine's, Saint Patrick's and Mother's Day.

To use violets and iris in every possible way, and thus bring to mind the miracle of the tomb.

Methods: Through the Florists' Club of Washington, many outstanding florists have agreed to cooperate with the Ladies of Charity in celebrating Saint Louise's Day.

Each florist will decorate one of his windows in a special manner on that day, using violets and iris, together with posters, displaying the same flowers, and the words: Saint Louise's Day, March 15.

The names, addresses, and telephone numbers of these firms will be given to all the units of the Ladies of Charity in Washington, who in turn promise to order flowers from these florists, at the same time notifying the dealers that they are members of the Ladies of Charity, and thanking them for their fine co-operation.

The Ladies of Charity order violets and iris sent to the sick, to the hospitals, to various chapels and churches, and to their friends.

Publicity: Publicity for this project will be given through the pulpit. In newspaper stories, over the radio, and in feature articles in florists' trade journals.

Place cards used at breakfasts given on that day will be decorated with violets.

Greeting cards commemorating Saint Louise's Day are sent to friends. These are designed and printed at Saint Joseph's College in Emmitsburg.

Corsages of violets will be worn at all the Ladies of Charity functions on Saint Louise's Day, and at Communion Breakfasts and archdiocesan meetings.

At the meeting of the Third Archdiocesan Assembly at the University of Maryland, last year, the great hall was decorated with pale blue and violet bunting in honor of our Lady and Saint Louise. The guests of honor were all given exquisite corsages of double violets.

SCHOOL EXPANSION PLANS

Notre Dame University will begin construction on a new \$400,000 residence hall on its campus as part of an extensive

post-war expansion of housing and other facilities, the Very Rev. J. Hugh O'Donnell, C.S.C., president of the University, has announced.

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More than one million dollars was received in cash and pledges in 1945 for the Loras College memorial expansion fund. The fund campaign opened last October with a goal of half a million.

Total receipts to the end of the year were \$1,006,230, according to an announcement by Archbishop Henry P. Rohlman, Coadjutor Archbishop of Dubuque and Chancellor of the college. The sum includes a \$12,500 Father Al Schmitt memorial contribution, honoring the Rev. Aloysius H. Schmitt, Navy Chaplain killed in the Pearl Harbor attack. Father Schmitt was a Loras alumnus.

* * * *

A new student residence hall will be erected at St. Benedict's College, Atchison, Kansas, it has been announced by the Rt. Rev. Cuthbert McDonald, O.S.B., president of the college. The new unit will be the first in a million dollar expansion program, the funds for which are being raised in a campaign now in progress.

* * * *

The first step in a \$4,000,000 post-war expansion program at the College of St. Thomas, St. Paul, Minn., was taken when construction was begun on a new science building last December.

The Very Rev. Vincent J. Flynn, president of the college and its affiliate, the St. Thomas Military Academy, has announced that a new dormitory, faculty residence hall, library and union building, auditorium, and Academy classroom structure will be built on the present campus.

ELECTIONS AND APPOINTMENTS

The Very Rev. Thomas Plassmann, O.F.M., president of St. Bonaventure College, has been appointed Visitor General of a German province of the Franciscan Order, according to word received from Rome.

In a document from the Very Rev. Valentine Schaaf, Minister General of the Franciscans and first American to hold that office, Father Plassmann is named his personal representative

to visit the monasteries and more than 500 friars of the Province of the Holy Cross in Saxony, Germany. Many of the monasteries and friaries were destroyed by the war.

Father Plassmann will begin his trip to Europe some time this spring. He will continue in his office as president of St. Bonaventure's.

Brother Bernard T. Schad, S.M., of the University of Dayton, has been appointed Inspector General of Schools of the Society of Mary throughout the world by the Vicar General of the Society in Nevelles, Belgium.

Brother Schad is the third American to receive this appointment and succeeds Brother Michael Schleich, S.M., who died in Madrid last spring.

The Rev. Barnard Holmes, O.S.B., of St. Anselm College in Manchester, and the Rev. William Collins of Mount St. Mary College in Hooksett, have been appointed by Gov. Charles M. Dale of New Hampshire to a committee of representatives of educational institutions and school systems which will gather information regarding government surplus property to be made available to public and private schools.

The Rev. James W. Connerton, C.S.C., registrar at the University of Notre Dame, has been appointed administrator of King's College, a new school being established at Wilkes-Barre, Pa., by the Congregation of the Holy Cross.

Father Connerton will supervise the organization of the new college and will become its president when the organization work is completed.

The Rev. Louis J. Thornton, C.S.C., who has been engaged in parish work in New Orleans, will be the new Notre Dame registrar.

The Very Rev. Vincent J. Flynn, president of the College of St. Thomas, St. Paul, Minn., was elected to the four-man executive board, policy-making body of the Association of American Colleges, at the organization's annual conference held in Cleveland last month.

A resolution opposing immediate enactment of compulsory

peacetime military training as "premature and prejudicial" was adopted at the meeting by a majority of 105 to 16. The resolution said that the educators were not in agreement with the "educational and disciplinary claims" of the military training advocates.

* * * *

Professor Anton Pegis of Fordham University was elected president of the American Catholic Philosophical Association at its 20th annual meeting in Milwaukee. It was announced that the 1946 meeting will be held in Toronto, December 27-28, on invitation of the Archbishop of Toronto, Cardinal-designate James Charles McGuigan.

Other officers elected were: Dr. Joaquin Garcia of St. John's College, Brooklyn, vice-president; the Rev. Dr. Charles A. Hart of the Catholic University of America, secretary; the Rev. Dr. Joseph McAllister, S.S., of the Catholic University, treasurer; Professor Vernon Bourke of St. Louis University and Dr. Francis Meehan of Boston, members of the executive council.

SURVEY OF THE FIELD

With the number of sessions increased to seven, the dates and locations of the 1946 Summer Schools of Catholic Action, sponsored by the Queen's Work, Sodality central office for the United States and Canada, have been announced. They follow: New Orleans, Jesuit High School, June 10 to 15; Montreal, Loyola College, June 24 to 29; Chicago, Morrison Hotel, July 1 to 6 and August 26 to 31; San Antonio, Our Lady of the Lake College, July 29 to August 3; Boston, Boston College, August 12 to 17; and New York, Fordham University, August 19 to 24. . . . A series of pamphlets designed to impress upon Catholic parents their duties as teachers of religion in the home has been prepared by the Parent-Educator Section of the Confraternity of Christian Doctrine and will be distributed through diocesan and parish outlets of the organization. . . . A new edition of "New Worlds To Live," a catalog of books recommended for Catholic children, soon will be published by the Pro Parvulis (For the Young) Book Club, it has been announced. The Rev. Francis A. Mullin, library director at the Catholic University of America, has written the foreword. The new edition will be the third to be issued, the first coming out in 1936. The volume contains more than 1,000 graded and annotated titles of books

for children. . . . The "emphatic protest" of the 2,400 graduates of the College of Mt. St. Vincent, New York "against the omission of the name of God from the charter" of the United Nations Educational, Scientific and Cultural Organization was registered in a letter to Secretary of State James F. Byrnes from Mrs. Mary Judge Donohue, president of the alumnae association. . . . A jeep "bought" by the children of St. Andrew's School, Erie, Pa., became the first American vehicle to roll its wheels on Japanese soil. The story was told in a letter to the school children and their pastor, the Rev. G. Gerald Dugan, from a member of the Fourth Marine Division, who returned to them as a war souvenir the dedication plaque that the jeep carried.

REVIEWS AND NOTICES

The Ease Era, by Paul Mallon. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1945. \$1.50. Pp. 119.

In twenty-two short essays which first appeared in his widely syndicated column, the author issues a clarion call to the American public to oust from the public schools the soft pedagogy of "Progressivism" which has brought American education to the brink of catastrophe.

The two greatest needs in American schools today are discipline and scholarship—both of which have been vitiated beyond the vital point by the pernicious doctrines of ease and freedom of expression, so persistently advocated by so-called modern educators. So prevalent has the theory of uninhibited freedom of expression become that teachers have been robbed of the authority to do little else than coddle the "poor dears."

Progressive education is neither progressive nor educational for it aims at substituting the rule of impulse for the rule of reason, and in so doing fosters the rotting of the moral fiber of our nation. Teachers College, Columbia University, New York, is largely responsible for this undisciplined education that constitutes a blight on American life. "There was spawned and propagated the theory that a child should be given full, uninhibited expression of his impulses and there the whole theory of education was geared to this free expression."

What we need for a well-educated, intelligent, democratic nation is discipline in the home, discipline in the school, discipline in the church, discipline by all methods. Self-control, the fruit of self-discipline, is basic not only to an individual's happiness, but to the happiness of a nation as well. The sooner our homes and our schools abandon the easy discipline characteristic of our ease era, the sooner will we see a decline in crime and the other social problems that afflict our civilization. We hear much about juvenile delinquency. There is only one cure for it—discipline.

Catholic educators who have always insisted on the necessity of self-discipline as a basis of character formation, and public school teachers whose efforts have for too many years been hampered by the advocates of the loose theory of ease, will welcome

this hard-headed, clear-cut analysis of the weaknesses in modern education.

URBAN H. FLEECE, S.M.
Department of Education,
The Catholic University of America.

Consular Relations, United States and Papal States, edited with Introduction by Leo Francis Stock, Ph.D., LL.D. Washington, D. C.: The American Catholic Historical Association, 1945. \$5.00. Pp. xxii+467.

In 1848 our government entered into formal diplomatic relations with the Holy See, then an important temporal power in Italy. But for half a century previous to this date, since 1787, there had been an American consul at Rome and from 1826 a papal consul in the United States. The purpose of the consulate was "to care for the occasional interest of citizens of the respective governments and to promote commercial relations between the two countries." In 1867 Congress refused to support a fully accredited representative at the court of Pius IX. Paradoxically, however, the consulates were never officially terminated either by Rome or Washington, though as a matter of fact they have long since ceased to exist.

Dr. Leo Stock of the Catholic University is beyond doubt the foremost authority on this little-known chapter in American and papal history. In 1933 there appeared his *Instructions and Dispatches of the United States Ministers to the Papal States*. The present volume concerns the official correspondence of the consuls in the United States and Italy. Not a few of the letters are here published for the first time. All scholars should be deeply grateful to the American Catholic Historical Association and the Bishops' Committee on the Popes' Peace Plans for supplying the editor with the funds that enabled him to undertake and to publish his researches.

Dr. Stock has edited these letters with his characteristic accuracy, though the paper shortage forced him to reduce his annotations to a minimum. The correspondence is arranged in chronological order under the successive consuls, but a splendid index provides abundant references to any subject in which the reader may be particularly interested. One of the most valuable parts of the book is a long introduction, summarizing the con-

tents of the letters and placing the events, which they describe, in their proper historical setting.

Some of these letters will interest only the specialists, for they are merely the routine reports of a consular official. But many contain significant pronouncements of American and Papal policy on vital questions of the day. Two examples must suffice. Timothy Pickering, the Secretary of State in President Adams' Cabinet, wrote to our first consul about the French occupation of Rome in 1798. "Would to God that the Roman Republic was a self-governed state; and that all the republics which the French boast of erecting on the ruins of monarchs and despots were not subjected to a tyranny tenfold more terrible and oppressive than any which their arms have overthrown." In 1862 Cardinal Antonelli, Secretary of State to Pius IX, expressed the attitude of the Holy See towards our disastrous Civil War. "Your government is right—it could only act as it has acted, you can only treat with the South on submission. It is a pity, but there is really no other consistent or possible course."

These letters reveal that the relations between Rome and Washington were on the whole very friendly. The differences between them concerned only minor affairs that were quickly and peacefully settled. One closes this book with the hope that our government will soon imitate the example of more than forty other nations and renew its former diplomatic relations with the Holy See. Such a step would not only be to the mutual advantage of each, but would also have far-reaching consequences for the peace of the world.

STEPHEN J. MCKENNA, C.S.S.R.

Mount St. Alphonsus,
Esopus, N. Y.

Productive Thinking, by Max Wertheimer. N. Y.: Harper & Brothers, 1945. \$3.00. Pp. 224.

The present work, as the author tells us in the preface, is the result of reducing to print some of the material from his lectures on thinking given at the New School for Social Research and at other institutions. From the late Professor Wertheimer's connection with the origin of Gestalt psychology we are justified in expecting a treatment of the problem from that viewpoint. By the use largely of geometric examples, such as finding the area

of a parallelogram, plus an interview with Einstein relating to the origin of his relativity theory, Wertheimer undertakes to show the inadequacy of both "traditional logic" and "associationism" in their attempt to describe the processes and steps in solving thought problems. He does not maintain that either of these viewpoints lacks total validity but he believes that they do not encompass the most significant psychological processes concerned in making thinking a unified act from the beginning to end of the solution of the problem.

"Thinking consists in envisaging, realizing structural features and structural requirements; proceeding in accordance with, and determined by, these requirements; thereby changing the situation in the direction of structural improvement." These terms would carry full meaning, as the author admits, only to one who is already acquainted with the concepts and work of Gestalt psychologists. But, by the same token, there is not a great deal that is new in this book to a person who enjoys such an acquaintance. The "experiments" which the author employs, involving both school children and adults, serve more as examples or illustrations than as empirical tests of the validity of his conclusions. The book is useful in furnishing a summary viewpoint, and in the problems it raises it is at one with most other psychologists in regretting the great dearth of empirical findings in psychology dealing with the topic of thinking. Wertheimer, however, does add emphasis to the necessity of the scientific study of likely-to-be neglected features of thinking, such as "dynamic tensions," the role of the "ego," the something that holds the steps of thinking together, etc.

W. D. COMMINS.

The Catholic University of America.

School and Church: The American Way, by Conrad Henry Moehlman. New York: Harper and Brothers. Pp. 178. \$2.50.

This book is as arrogant as its title. In the preface the author declares that the religious groups which want formal religious instruction in the public classroom are "utterly unaware of what has taken place among us during the last hundred and fifty years." (Page ix) So, Dr. Moehlman has graciously deigned to inform his readers of a few facts of American history

which will prove conclusively such propositions as the following: "The religion of the American majority is democracy." (Page ix) "Traditional Christianity is disintegrating so far as its institutional manifestations are concerned." (Page 125) "The church of the twentieth century which identifies the ideal with some ancient expression of the ideal commits the unpardonable sin." (Page 135) "Functionally viewed, American public education emancipated from sectarianism is indirectly the only universal teacher of religious values in the United States." (Page 85)

To put it briefly—Dr. Moehlman deploras any effort to introduce religious instruction into the public school because:

1. It is not needed. The public school is sufficient unto itself for teaching the religion of democracy.
2. It would "cancel out" religious instruction in the churches.
3. It is not consistent with the American tradition. Therefore, those who advocate such compromise plans as release time, credit for religious instruction, or Bible reading in the public school are friends of neither church nor school, nor are they well informed about the "American way."

Concerning the Catholic parochial schools, Dr. Moehlman observes:

1. Only 50 per cent of the Catholic children attend them.
2. A few Catholics, like the extraordinary character, Dr. McGlynn, did not approve of parochial schools.
3. A few Catholics have said that the segregation of parochial school children is inimical to social welfare.
4. The Catholic schools are "an island within American life." (Page 70)

As one who thinks that an island enhances the beauty of a lake, I can't understand why Dr. Moehlman is so disturbed by the determined efforts of the Catholic Church to make its unique contribution to the nation's educational endeavor. Apparently, Dr. Moehlman would prefer to submerge all schools conducted under private auspices into the public school system. I am sure that Dr. Moehlman knows by this time that the dictators in Germany, Italy, and Japan tolerated no islands in their educational systems.

Dr. Moehlman has sifted out a few historical facts to support his conclusions and observations. Few readers will be startled by the monotonous recital of well-known quotations concerning

the separation of church and state, nor will they be particularly impressed by the far-fetched application of the First Amendment to church-school relationships.

I doubt that the information in this book will be of any service to conscientious public school administrators who think it is good Americanism to heed the request of the minority of American parents who want religious instruction in the public schools. This minority group will be willing to respect the preferences of other parents who do not care to have their children receive any religious instruction under public school auspices. In fact, these parents will probably be much more reasonable and much more American than those who want to impose "the religion of democracy" upon all children.

This book should be retitled *School and Church: The Moehlman Way*.

WILLIAM E. McMANUS.

A Functional English Grammar, by Margaret M. Bryant. Boston: D. C. Heath, 1945. \$2.00. Pp. x+326.

Miss Bryant has written her grammar "for classroom use in connection with the growing number of courses . . . offered in universities and colleges." Regrettable as the need for such a work may be, the present text should adequately fulfill its purpose. The author assumes only "that such terms as noun and *subject* are familiar to the student" and carefully defines each term used from the functional point of view. She adheres strictly to the subject of grammar, avoiding the usual digressions into the fields of rhetoric and composition and including only such linguistic history as is necessary to the comprehension of a modern form or usage.

The text falls logically into two major parts: Accidence and Syntax. It is prefaced by an introductory chapter which sets forth the definitions of terms and closed by two final chapters, one on "Remedial Grammar," the other on "Errors," which are, in essence, applications of the text. The work is thus practically and logically arranged. Each chapter is followed by topics for classroom discussion and exercises for practice. The complete and careful index gives it the added value of a handbook.

Throughout the text Miss Bryant gives evidence of her long association with the late Dr. Janet Rankin Aikin in the field of

"practical grammar" and of her awareness of contemporary researches in linguistic theory. What is new in her terminology derives from both sources, such terms as *verbid* and *nexus*, for instance, from Jespersen, and *merged* and *multiple* verb forms from Miss Aiken. In the light of recent grammatic and linguistic analyses she has squarely faced the problem of scrapping obsolete and fossilized terms and concepts. Under the aspect of case, to take one example, she discusses the *idea* "of a nominative, an accusative, and a genitive case" in nouns, the *form* as extant only in pronouns, a clear and commonsense presentation of actual modern usage.

In view of the general excellence of the text one could wish that Miss Bryant had kept more clearly in mind, at least in her presentation of material, the essential distinctions between spoken and written communication. Had she done so the few ambiguities in the text would have been clarified, particularly those present in her treatment of the sentence, the interjection, and the demonstrative pronoun. Spoken communication is supplemented by inflection, gesture; and particularly by the situation in which the speakers are at the time of speaking. Hence the utterance itself, although neither complete nor logically expressed, can be a complete communication, a sentence. In written communication punctuation partially supplements inflection and gesture, but the situation must be expressed in the written word. Hence, except in imitations of spoken utterance or thought, to be complete the communication must be logically expressed; in other words the sentence must consist at least of a subject and predicate. While aware that a communication can be complete, although not logically expressed, Miss Bryant restricts her definition of the sentence to that of the logical sentence and is forced, in want of a better term, to choose the utterly illogical term *nonsentence* for those communications, common in spoken English, which are functionally but not formally complete. In other words, functionally, both types of communication are sentences; the distinction lies in the manner of expression.

The only other general criticism which presents itself at the moment is that Miss Bryant, in working out her definitions, occasionally adheres too closely to the grammatic function of the word, overlooking the supplementary evidence afforded by its

semantic function. A case in point is her discussion of the transitive and intransitive verb in which the essential semantic distinction is not touched upon.

The criticisms offered here are not intended to derogate in any way the excellence of Miss Bryant's text. They testify rather to the liveliness of the topic which she has ably discussed. *A Functional English Grammar* is a much needed text, admirably constructed with adequate material clearly presented. It should prove a boon to both teacher and student, especially to that rare student who is intent on self-improvement.

SISTER E. EMMANUEL COLLINS, O.S.F.

The Catholic University of America.

An Overview of Elementary Education, by Bernice Baxter and Anne M. Bradley. Boston: D. C. Heath and Company, 1945. \$1.25.

This book is just exactly what its title indicates it to be: a panoramic view of elementary education in its modern guise. Because of its compendious nature, the book in question can scarcely serve as an exhaustive and final source of information on the various ramifications of elementary education. Still, the quality of conciseness which characterizes it will probably make a strong appeal to the busy elementary school educator. A selected bibliography pertinent to each of the problems discussed is included.

Written primarily to orientate inadequately prepared teachers to the elementary school, and to introduce the newer developments in the field to those who have stalemated professionally, *An Overview of Elementary Education* can be profitably read by anyone who is interested in gaining an over-all picture of current elementary education.

The alert, experienced teacher and the one who has had a thorough and healthily modern pre-service preparation for her work will find little that is new in this book. An overview of each subject of the elementary school curriculum, with the exception of religion, together with the fundamental principles inherent in the successful teaching of each, is given to the reader.

It is heartening to note that the plan for elementary education as recommended by the authors has avoided the Charybdis of unbridled freedom and the Scylla of stultifying formalism in

elementary education. There is implicit if not tacit acknowledgment that a nicety of balance between spontaneity and self-control in every phase of education is indispensable if true education is to result. Although, throughout the discussion, there is a tendency to veer in the direction of the former, there is due stress on the truth that learning is not to be an incidental affair, contingent upon the specific circumstances of a particular classroom. Instead, the entire program is to consist of a planned sequence of learnings, well-defined procedures of teaching, and an evaluation of progress by both the teacher and the child. The principle that there are many phases of curriculum content which call for actual teaching as well as for planned and purposeful practice is brought into prominence by its recurrence in chapter after chapter.

In so far as there is virtually no mention made of religious and moral training or of character development, this book will fail to satisfy not only the Catholic educator but also those non-Catholics who recognize that education, if it is to be genuine, must include more than intellectual, social, and physical training.

SISTER MARY VERNICE MAKOVIC, S.N.D.

The Catholic University of America.

BOOKS RECEIVED

Educational

Anderson, Harold H. and Brewer, Helen M.; *Studies of Teachers' Classroom Personalities, I.* Stanford University, Calif.: Stanford University Press. Pp. 158. Price \$2.00.

Curtiss, Mary Louise, Ed. M., and Curtiss, Adelaide B., M.S.J.: *Physical Education for Elementary Schools.* Milwaukee: The Bruce Publishing Company. Pp. 286. Price \$2.75.

Educational Policies Commission of N.E.A. and Problems and Policies Committee of the American Council on Education: *Federal-State Relations in Education, Source Book on.* Washington, D. C.: American Council on Education, 1945. Pp. xii + 159. Price \$1.50.

The Staff of the Division on Child Development and Teacher Personnel for the Commission on Teacher Education: *Helping Teachers Understand Children.* Washington, D. C.: American Council on Education, 1945. Pp. xv + 469. Price \$3.50.

Livingstone, Sir Richard: *Plato and Modern Education*. Cambridge University Press. New York: The Macmillan Co. Pp. 36. Price \$0.75.

Lynd, Helen Merrell: *Field Work in College Education*. New York: Columbia University Press. Pp. 302. Price \$2.75.

Mallon, Paul: *The Ease Era*. The Juvenile Oligarchy and the Educational Trust. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., Pp. 119. Price \$1.50.

Stroud, James B.: *Psychology in Education*. New York: Longmans, Green and Co., Inc. Pp. 664. Price \$4.00.

U. S. Office of Education: *Training School Bus Drivers*. Washington, D. C.: U. S. Government Printing Office. Pp. 162. Price \$0.30.

Woodruff, Asahel D.: *The Psychology of Teaching*. New York: Longmans, Green & Co., Inc. Pp. 180. Price \$1.75.

Textbooks

Braverman, Benjamin: *Gaining Skill in Arithmetic*. Boston: D. C. Heath and Company. Pp. 134. Price \$1.40.

Berrien, F. K.: *Practical Psychology*. New York: The Macmillan Co., 1945. Pp. xii+584. Price \$4.00.

Cronin, Rev. John F., S.S., Ph.D.: *Economic Analysis and Problems*. New York: American Book Company. Pp. 623. Price \$3.75.

Ewing, Claude H. and Hart, Walter W.: *Essential Vocational Mathematics*. Boston: D. C. Heath and Company. Pp. 266. Price \$1.60.

Wood, Wm. R. and Others, Editors: *Fact and Opinion*. A Book of Nonfiction Prose. Boston: D. C. Heath and Company. Pp. 692. Price \$2.20.

General

Bernieres-Louvigny, English Version by Sister Mary Aloysi Kiener, S.N.D., Ph.D.: *Living with Christ in God*. New York: Frederick Pustet Co. Pp. 288.

Cassirer, Ernst: *Language and Myth*. New York: Harper & Brothers. Pp. 99. Price \$2.00.

Charitas, Sister Mary, S.S.N.D.: *The Man Who Built the Secret Door*. Biographical Sketches of Twelve Popular Saints.

Milwaukee, Wis.: The Bruce Publishing Company. Pp. 130. Price \$1.50.

Forrest, Rev. M.D., M.S.C.: *The Clean Oblation*. St. Paul, Minn.: Radio Replies Press. Pp. 214. Price \$2.75.

Forrest, Rev. M.D., M.S.C.: *The Life of Father Pro*. St. Paul, Minn.: Radio Replies Press. Pp. 118.

Goldstein, David, LL.D.: *What Say You?* St. Paul, Minn.: Radio Replies Press. Pp. 446. Price \$2.75.

Hennrich, Kilian J., O.F.M., Cap.: *Forming a Christian Mentality*. New York: Joseph F. Wagner, Inc., Pp. 288. Price \$2.75.

Shepperson, Sister Fides, Ph.D.: *The Life of Francis of Assisi in Silhouettes*. St. Paul, Minn.: Radio Replies Press. Pp. 66.

Ward, Leo R., C.S.C.: *United for Freedom*. Co-operatives and Christian Democracy. Milwaukee: The Bruce Publishing Company. Pp. 264. Price \$2.50.

Pamphlets

Comment on Communists and Communism by Public Officials, Labor Leaders, Educators, etc. New York: Constitutional Educational League, 342 Madison Avenue, 1945. Pp. 48. Gratis.

New Light on Martin Luther. St. Paul, Minn.: Radio Replies Press. Pp. 56. Price \$0.15.

Safer Highway Travel. Washington 6, D. C.: National Education Association. Pp. 16. Price \$0.15.

Sallaway, Rev. Francis X.: *The Catholic Theology of the Crucifixion*. St. Paul, Minn.: Radio Replies Press. Pp. 34. Price \$0.10.

Shidle, Noran G. and Adriance, Robert I.: *Motor Vehicle Transportation in American Life*. Washington 6, D. C.: National Education Association. Pp. 55. Price \$0.30.

Skelly, Rev. Lawrence E. and Carty, Rev. Charles M.: *Why Squander Illness?* St. Paul, Minn.: Radio Replies Press. Pp. 64. Price \$0.15.

The Fay Case. New York: Constitutional Educational League, Inc. Pp. 32. Price \$0.25.

The Mosaic Manifesto. The Ten Commandments Simply Explained. St. Paul, Minn.: Radio Replies Press. Pp. 68.

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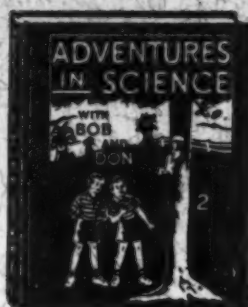
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(Signed) Joseph E. Grady

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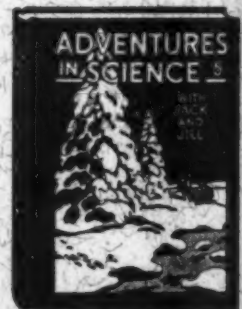
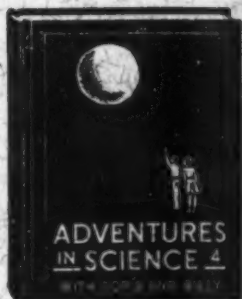
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